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SMITHSONIAN DEPOSITS

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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33RD YEAR.

SAN FRANCISCO, CAL., APRIL 1, 1897.

No. 13.

MORE REMINISCENCES OF SPIRIT WORK.

JOHN BROWN, SR.

My spirit friends come to me while sitting at my desk, and tell me to plant a leaf now while it is seed time in the pages of their record-book, the JOURNAL, that the historian in ages to come may record their spiritual work. This does not come to me as from reading books; it comes like an evening song, filled with fragrance, so that I am hardly able to realize that it is not a living, breathing, human being.

They come to me so life-like that I can see them move and hear them speak so plainly, that I can read their thoughts before they utter a word; and they, too, can read my soul-thoughts, for thoughts are spirit words. Therefore let us weed our gardens and throw out all unpleasant things; such, dear friends, will give us practice as well as theory, then we will know better how to prune and nurture the flowers and plants that nature has planted within us, that they may bring forth abundance of fruit filled with fragrance and love that will be more profitable for all when the harvest comes. I am told that a leaf from my book will be an appropriate leaf to turn on this 49th Anniversary of our dead ones awakening into life, and coming as at the crucifixion of Christ, in materialized form. It may be interesting to those who have not seen it. I will give it in plain easy sentences and words, for it is the poor in spirit I am told to give it to.

One evening I received a letter from Matthew Keller, one of the great merchants of Los Angeles, to take the stage next morning for that city. (I was living in San Bernardino, 60 miles east of Los Angeles), and he would meet me at the Bella Union Hotel and make known his business.

On my arrival, I found Matthew Keller, Dr. Halsey, Charles Chapman and A. W. Wallace, (editor of the Los Angeles *Star*) waiting for me. They informed me that a man by the name of Nelson Williamson had been accidentally shot through the hips two years previous and had not been off his bed since, only as he was lifted. The lower part of his body was paralyzed and his

physicians had long since abandoned his case as incurable, and they had sent for me to come and relieve Mr. W. from his long suffering.

I went with them and made known to Mr. Williamson the object of our visit and requested all to be seated and keep quiet. I took a seat near the center of the room and in less than one minute I stood upon my feet with my guide at my side. He made a few gestures with his hands and a table materialized close in front of us, and all that part of Williamson's body that was afflicted by the wound was laying upon it. My guide then said: "John, I could make the wounded part of that man's body look to you as transparent as the light, but I prefer to take a different course with you that will teach you more." He then held up a stick resembling the rod of a gun and on the end placed a strip of cotton cloth, nine inches in length and two inches in width, all of which he seemed to gather from the air. He then said to me: "John, you see this stick and this rag; you must watch them closely and see what becomes of them; you must use some philosophy of your own; your part will be easy." He then said, "watch closely," as he put the rag on the rod into the hole in the man's body, made by the bullet; he pushed the stick slowly and requested me to look and see if the rag came out on the other side. I saw the end of the stick but no rag was on it. With his right hand he pulled the rod through and held it in front of me, in a surprised manner, and remarked, "Why, there is no rag on it; you saw it go in and it did not come out; now tell me where it can be." I told him it was in the man; that was all I could say. He answered, "Yes, and that is the reason the wound does not heal. The rag was carried by the ball, which struck a bone, shattering it, then glanced off, severing the urethra and leaving the cloth and two pieces of bone in its folds in the wound." He then came close to me and put his hand in mine and made signs of writing. Mr. Keller placed paper and pencil in my hand. He then by my hand drew a diagram of the two pieces of bone folded in the cloth, and told me to give it to the wounded man. He then said he could take a sharp instrument and make one incision, extract the rag, sponge and wash the

wound, take a few stitches, and in a few days the man would be able to go home to Texas, meet his family whose house had recently been burned, and with them return to California, where he would enjoy many years of good health.

This spirit-doctor then said: "John, that is all," and went from my human sight and for a moment I felt lost in amazement. But I gave to Williamson the paper on which the diagrams were drawn, which were placed in his pocket, and he related all to the friends.

Mr. W. had exhausted all his means, during his long suffering, and stated that all the physicians in Los Angeles had abandoned his case as hopeless, and that he would never again get off his bed. He immediately appealed to charity for aid to take him to San Francisco, where some new medical aid could render him assistance. The good Angel people who are ever ready to help the needy, soon placed him in a Stockton street hospital, where Dr. Stout with others performed the necessary operation and took from the wound the cloth nine inches in length and two inches in width also the two pieces of bone that were in the folds of the cloth. On taking them out, Mr. W. thought of the diagrams and took the paper from his pocket, the doctors placed the bones upon it and declared that no one could take the bones and make a more accurate diagram than the one made by my spirit guide; one of the bones was very peculiar in shape, yet every part was accurately drawn. Mr. W. claimed the bones but the doctor said they were his trophies and kept them.

In a short time Mr. W. returned to Los Angeles, then went home to Texas and found his home burned as my spirit friend had said; he soon returned to California with his family and became a citizen of Los Angeles, enjoying good health, with the exception of a peculiar limp.

In the "Reminiscences of a Ranger," by Major Horace Bell, of Los Angeles, you will find the following notice of Williamson's injury and recovery but the Major evidently did not know the connection of his recovery with Spiritualism, neither did Dr. Stout, until after he had performed the operation. On page 259 and 260 is the account:

In February, 1853, a party, consisting of Aleck Bell, Jack Moore, W. F. Clark, Nelson Williamson, the author and Bill Bradshaw, were prospecting for gold on the head waters of Kern River. We were camped in a thicket, and about midnight we heard a shot and cry of distress from the brush, and to our horror found that Bradshaw had shot Williamson, who had quietly retired a few paces into the brush. Bradshaw hearing him imagined that the noise proceeded from a bear, fired and shot poor Nelson through the body. We then had to carry him on a mule-litter over 100 miles to Fort Tejon, where he received the first surgical assistance. He was brought to Los Angeles and lingered on the doorsteps of eternity for two or three years, and finally recovered, hale, hearty and happy, and except a difficult limp and painful recollection of his long suffering, had nothing to remind him of his nearness to death from Bradshaw's rifle.

Years later I visited Dr. Stont, on Montgomery street, San Francisco, and he related to me the history of Williamson's case, and showed me the instrument used in extracting the bones and cloth, and said he had them all in keeping among the marvelous events and doings of men, and only for having his goods packed for moving, he would show them to me. He added: "But all that you have said in your book regarding this matter (referring to my "Mediumistic Experiences")

is true of my own knowledge. I, with my thumb and finger, you see, after making the incision, felt a foreign substance and pulled it out, precisely as you have stated, from the effects of which I am informed Mr. W. recovered his usual good health."

Now tell me, ye opponents of spirit communion, Was it I that discovered the foreign substance in the man? Was I the delineator of the substance taken from the wound? No, it is the soul that never dies that can tell such things.

In conclusion I will quote what a Los Angeles paper relates of the circumstance:

Nelson Williamson, an old timer, has resided in this city for the past 36 years, is a pleasant old gentleman possessed of a wonderful memory and gifted with many amiable qualities. He relates a striking incident that occurred to him prior to this time. He had been accidentally shot while prospecting in Kern county. The wound was very painful and dangerous and obstinately refused to heal. He was confined to his bed for many months and the physicians were unable to afford relief. A clairvoyant from San Bernardino stated that a piece of cloth containing two pieces of bone had become impacted in the wound and if they were removed it would heal. The seer also made a diagram, showing the shape and position of the foreign substance. In the winter of 1857 he was removed to a San Francisco hospital, where an operation was performed, and, strange to say, the diagnosis of the clairvoyant proved correct. The cloth was 9 x 2 inches, and with it were two small pieces of bone. The wound healed readily and Mr. Williamson was soon able to attend to business."

I cannot close without a word to my brother and sister mediums. I wish to tell them my experience some time when space can be spared in the JOURNAL, which we should sustain if we would live in the sunshine and have the earth give us its generous sap and have heaven's light on our pathway.

We need no Daniel to read the writing on the wall for us. The tomb no longer holds those over whom we stood in sorrow, for they are not dead, and one day we shall meet and clasp their hands, and their loving eyes will look upon us, if we have been faithful co-workers with them. Let us not fail to realize how jubilant our spirit friends are at the victory they have gained, in that they can come and communicate with us.

San Francisco, Cal.

OCCIDENTAL VS. ORIENTAL THEOSOPHY.

While, without doubt, the Orient has individual minds who have advanced far away from the very low standard of experimental wisdom to be found in its races; and while it is equally true that these individuals possess certain arts of conserving and manipulating their personal energies in conjunction with the limited environments their childish wants are satisfied with; for various and cogent reasons, these relatively wise men do not, nor can they, impart to western students anything either of utility or scientific value remotely comparable to what our incomparable masters, Darwin, Tyn dall, Huxley, Spencer (and scores of others of similar caste) have wrested from nature's laboratories and recorded in painstaking accuracy for the world's demonstration.

Furthermore, were it possible for Oriental Theosophists to impart to western races the only enlightenment they possess (such, only, as concerns the childish things their races hold to, tenaciously, from father to son unchanged through the ages), such Theosophy could hardly be

expected to yield us facts of value in an engagement with more experienced and cultured western necessities. Thus it will be of benefit to us, in our perusal of all Aryan and Eastern literatures, to keep only to their literary value, bearing closely in mind that the subtle and potent influences educated Orientals are storied to exert, are in the conduct of externalities of less comfort to humanity, less freedom, and more want, suffering and death by starvation and ignorance than any of the American aborigines are historied to have, even temporarily, passed through. Indeed, the conditions of our American Indians to-day, in point of general intelligence and the possession of human benefits makes them infinitely superior to any grandeur the minds of the Asiatic hordes are capable of imagining as possible for their deities to move at home among. It is safe to presume, therefore, that it would not only be perilous but utterly impossible for miracle-working graduates from the Oriental institutions of scant gaunt wants and scanty answerings to mix at all promiscuously in our Occidental greatness, much less entertain the idea of doing so with the intention of achieving events out of the ordinary wherewith.

Suffice it to say, in place of America sending to the Himalayas her insatiable students seeking a questionable wisdom, wholly inapplicable to American grandeur, or yet endeavoring to have our masses ape the hero-worshiping proclivities of semi-barbarous man, in the expectation of gaining the coveted strength to do noble deeds with the issues of the hour, should we rather seek little by little to know and master the details of the environments we each find ourselves the center of. So doing, day by day will our vital energies extend their boundaries of triumph and our eyes will open to a realization of our wide comforts as a people; open to the master work of our scientific men; open to appreciate and avail ourselves of our glorious heritage, privileges as Great Souls in a castless country—none grander on earth or in history—America.

NAN WILKERSON WOOD.

THE HORIZON OF NATURAL LAW.

When we have new perception we shall gladly disburthen the memory of its hoarded treasures as old rubbish.—EMERSON.

What is "nature's law?" Is it not simply the horizon that limits our knowledge of to-day?

To-morrow we will have climbed higher—we will have a more elevated view—we will re-state the law.

Yesterday we discovered gravitation. To-day we are discovering magnetism. Yesterday the bit of metal fell to the ground. To-day it rises to the magnet in obedience to an occult law of levitation which has apparently transcended for the moment that of gravitation.

We must not be too arbitrary in our definitions. We need not hurry to reach conclusions.

In the end we shall doubtless find that spirit governs every element and is absolutely free of limitation.

This seems to be a good working hypothesis to-day, and we find every encouragement in its application.

So let us not over-value what we have called "conservatism," or cling too tenaciously to the conclusions of past thinkers. Every human being must breathe and eat for himself. We must not lean too much on one another in things intellectual or spiritual, or be afraid to move forward confidently.

We do not hold to yesterday's breath or yesterday's dinner. We may safely let go, perhaps, of yesterday's opinions.

Let us remember the manna in the desert. It was fresh every morning. He who gathered much had nothing left over. True wealth is not mere accumulation, either mental or material.

Men and women often work like pointer dogs. They make wide ranges in the fields of philosophy, science and religion—then stop rigidly on some small game and cannot be induced to move till it is "flushed"—

We are too often magnetized by petty theories. They are like small game on the ground. We can never be free till we learn that our true horizon has no bounds and the soul no limitations.

Boston, Mass.

CHAS. B. NEWCOMB.

THE IMPRESSIONAL PHASE.

The light which I have so often mentioned as the diamond cluster, is sometimes just as plain elsewhere as in my room. Every night my custom is to take a swinging exercise from the great barn door, some such exercise being necessary for the benefit of my lungs. On Sunday night, Jan. 10, I was in the barn, near the hour of 7. The moon outside was quite bright. I stood facing the east. The light formed, rather brighter than usual, a few feet in front of me. It then occurred to me for the first time, to ask of it a mental question. Now I had been contemplating a trip to Summerland, with a view to locating there. Quick as a flash, the question "what about my trip to Summerland?" was mentally propounded to the presence. It began almost instantly, to rise majestically till within a few feet of the roof and then steadily moved to the west, passing over the barn door and going to the uttermost northwest corner where it stopped as it evidently could go no further in the same direction, and still remain visible. It lingered there for a few seconds then gradually vanished. In short, it took a direction from the point of starting, as straight toward Summerland as it could possibly have done, and left me with a profound impression that sooner or later—and soon at the latest—I should be speeding on my way to that poetic home of the mediums, that dream-land which as yet I have never seen.

IMPRESSION NO. 2.

I left the barn and came to my room with this new wonder filling my soul. Communication was then about to begin. I sat down to my table and a train of sweetly solemn reflections began to occupy my mind, when suddenly the clock struck 7. I turned down the light. (We cannot cultivate promptness with too much care in this matter). No sooner was the light extinguished than the

little cluster formed, a little less brilliant than some times; and instead of taking the usual route around the foot of the bed, and up toward the head, on the further side, it remained stationary at the picture for a few seconds, as if to put me in an inquiring frame of mind. It then slowly moved from the wall, in a straight line, nearly level, when it passed me, within a foot of my elbow, till it reached the pillow on the bed, and then it stopped. I had of course turned on my chair, sufficient to follow it conveniently, with my eye. So forcibly did this bring to my mind, the many times when she lay an invalid, and invited me to quit my task of watching and "come to bed." I leaned over, till my heart throbbed against the pillow and with tears streaming down my cheeks, I whispered "my blessed wife its you, death could not rob me of you."

IMPRESSION NO. 3.

On Monday night, Jan. 11, the light appeared at the portrait and again remained long enough for me to mentally inquire, "what shall I expect this time?" The light then slowly descended almost to the floor and moved directly toward me till it was within easy reach, then rising, it passed just between my knees and rested on my left arm—yes, and stroked my hair, exactly as the invalid had done so many times as I sat in that same arm chair. If she had actually whispered in my ear the question, "Don't you know its me?" it could hardly have been plainer. Of course the stroke on my hair and forehead were extremely faint—barely discernable—but not even that, before the light came to me, which circumstance proved to my mind that this power was that of the visible presence.

IMPRESSION NO. 4.

The next night at the hour of retiring the light came, passing round the bed as usual, but instead of coming at once near my head, it remained a foot or so higher, passing directly to the door leading to our oldest daughter's room and as plainly as if the words had been spoken to me, came the thought, "this message is for her." Accordingly on Wednesday night, the 13th, when I told her of the circumstance, she made up her mind, for the first time to accept my invitation, and joined with me at the 7 o'clock sitting. Immediately after the light was extinguished, the spirit light appeared at the portrait, that night not so bright as on average nights, the bright moonlight perhaps interfering somewhat. However, we both saw the light, quite plainly. It passed through the regular course, round the foot of the bed and up to the left, and slowly vanished in the usual way.

Immediately after this a new experience began at the table. It was neither raps nor tilting, but a quivering or vibrating motion was imparted to the top of the table just as though it were liquid instead of solid wood. This kept up with but slight intermission, during the whole half hour we were sitting. No other manifestation occurred that night.

THURSDAY NIGHT JAN. 14TH.

This had been one of the wintry days with us of

the whole season in Ventura, a very cold rain having fallen all day. There being no fire in my room I had no sitting. About 8:30 o'clock I went to bed, the light appeared very promptly, and increased in brightness until it reached a point opposite the door of the next room. Here it lingered rather longer than usual, as much as to say, "I thank you very much for admitting our daughter to the sitting, let her continue to have the benefit." I will merely add that the invitation to all the members of the family to join me in these sittings, has never been withdrawn.

THOS. H. B. COTTON.

The Capabilities of the Mind to Grasp the Phenomena of Natural and Psychic Forces.

History teaches us that the capabilities of the mind are limitless. There is no boundary over which it cannot step, but to achieve the greatest success it must be ever on the alert and not remain in a dormant condition. When we consider the possibilities that are within the reach of all minds, we shall not wonder at anything that is evolved therefrom. All psychic forces are natural forces, although they have not been generally regarded as such, for the reason that these psychic forces which have been called unnatural, have for so many years, by the majority of people been looked upon with aversion, as something to be feared—as some power that had its origin in the infernal regions, with the so-called devil as leader and dictator. This false education has been a great stumbling block, that has retarded the growth and unfoldment of the mind, along these lines.

Some that have had more than ordinary intelligence and activity coupled with an insatiable curiosity, have by their own exertion arisen to such a mental height that they were enabled to look over and beyond this stumbling block, and by so doing they have gained such an overwhelming evidence of truth that the obstacle which had formerly impeded their progress faded away, never again to return. These are the minds that have destroyed the seemingly impenetrable mysteries that surrounded psychic forces and proved to mankind that they are natural instead of the reverse, and that it is within the power of every one to grasp and comprehend, if they so desire.

This desire to know the truth will quicken into activity the latent powers of the mind, and as it thus becomes aroused to greater energy it will be capable of reaching out and better to understand that which had before been deemed comprehensible. But it depends upon the individual, whether the capabilities that are within are developed or are left dormant. The greatest thinkers of to-day, as well as those of the past, became such by their own exertion.

If you wish to become capable of thinking and discovering for yourself the truth, you must be willing to devote time and energy to that purpose, and by so doing you will be able to unravel many knotty problems and also draw around you those unseen, wise intelligences that are ever ready to help humanity in the search for greater knowledge.

But if you simply say, in a listless way, "I wish I knew more of this or that subject," and then give it no further thought, make no effort towards gaining that knowledge, you will not advance very fast upon the mental plane, neither could you expect those on the other side of life, who would so gladly become your teachers, to be attracted to you, if you are willing to remain in this dull apathetic condition.

Many say that it is an easy matter for some people to think—"They inherited, from their ancestors, a mind that is greater than my own; they had better brain material to start with than I did." While that fact may be very true, yet it does not excuse you from standing still mentally and not making an attempt to climb the hill of progression. If nature did not at time of birth deal as generously with you in this respect, then there is greater need for exertion on your part than there would be for those towards whom nature had shown greater favor.

Progression is one of the great laws of the Universe. We find evidence of this in all nature, where all things move ever onward—so it has been with mankind. We have gradually evolved from the lowest depths of degradation and ignorance to the present age, which is marked by our intelligence that centuries ago would have been an utter impossibility. This is proof that the mind is capable of being developed to such a degree that nothing will be beyond its reach or comprehension. But in order to bring out these capabilities, the mind must be cultivated; will-power and energy must be brought to bear upon it, and in time each one will be able to reap the benefit of their exertions in this direction, by realizing that the mind has become the servant of the ego—of the individual self—and will be able to perform any service that may be required of it. MRS. IRENE GAY.

Flint, Mich.

NOT THE "SUBJECTIVE" MAN.

It is urged by those who advocate the doctrine of the "duality" of the mind, that the mental phenomena of Spiritualism are caused solely by the "subjective" part, and are not produced by independent minds working on the mind of the subject. I will give a case in point.

In May, 1895, I gave a lecture on Hypnotism in Manhattan, Kansas. It was before a small audience in a private house. I do not now remember the names of any who were present, but the friends there will undoubtedly corroborate my statement.

After the lecture I hypnotized several, one of whom, a young married woman, was a medium, but I did not then know it. I found her an easy subject and put her through several tests, when, suddenly, and to the astonishment of all present as well as myself, she was taken out from under my control by another, an independent and invisible operator whose will-power and magnetism were vastly superior to mine.

This independent, invisible operator proceeded to give tests of the soul's immortality and of spirit

return, to the satisfaction of those present, by reciting facts not known to any present, many of which were afterwards verified. He amiably chided me for my discomfiture. When asked who he was, he stated that he was a disembodied spirit of one who had formerly occupied a body like that of the subject or medium, but had passed into another sphere of existence at the physical change called death. Why should we disbelieve his statement, when all else he said was true, and the fact of his separate existence was there manifested? Although invisible, he was seen by the clairvoyants present and recognized as one of the medium's guides.

The most pleasing part was the conversion of a brother professional hypnotist to Spiritualism. Like many other hypnotists, he had been an advocate of the "dual," "subjective," etc., but when he saw the fact that an independent, other, and separate though invisible operator forcibly and over my protest took my subject from me, he courageously confessed the truth and went on his way rejoicing.

BETA.

HELL IN THE OTHER WORLD.

There is something terribly impressive in what we hear from those who have gone to the other world from a life of sin and wrong in this. They tell us that they are in darkness and desolation.

One who had acquired great wealth, but who had never opened his hand to help the needy, said to me a few months after, that he had found no rest, but was blown about over a dark and desolate region.

Another, who inherited a large fortune, but had been over-bearing and exacting in his dealings, and had done nothing for the needy, unexpectedly said: "Those who have not used their wealth for humanity in earth-life have no wealth in spirit-life. They are as poor as those whom they have neglected to help on earth. With my great wealth, I neglected to help suffering humanity. I am very unhappy over it. I can see no way to undo the past, but I will do all the spirit-world will give me power to do. It is a dreadful thing to come into the spirit-world without one friend to say, Well Done."

An old gentleman of great wealth who had died a few months before, said: "Oh! help me to the light. I never lifted a finger for humanity. I had a pleasant home, but not even a poor cabin now. I am in the dark. As I crushed humanity, so I am crushed. I come to you to learn. Help me to the light. Oh! how I regret that dreadful past. I wish I could come back, and open my doors, and say, 'You poor afflicted ones, come and help yourselves.' What a blessing it would be to me. How these bonds would be broken. To come to you brings me the only light I have had since I have been in the spirit-world."

Can there be more awful sanctions than these to bind a man to right-doing while he is in earth life? I know nothing in the orthodox penalties that, in practical effect, will compare with them.

ISABELLA BEECHER HOOKER.

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APRIL 1, 1897.

Spiritualism in Russia.

José de Kronhelm (evidently a Russian by birth, but a Spaniard by adoption), a prominent civil engineer who has returned to Russia on a business trip, after an absence of many years, writes from Czeczelowka to *La Union Espiritista*, of Barcelona, Spain, that a large proportion of the Russians have changed their faith in a future life to knowledge, and that Spiritualism is being investigated and accepted by most of the men of science and philosophy. Continuing, he says :

Many people who, a few years ago, in their conversation showed themselves hostile to the doctrine of Spiritualism, now speak of it with respect, freely discuss its merits, and are beginning to study it. Where formerly were found only the works of Emilio Zola, in French or the Russian translation, to-day we find treatises upon psychology and occult science, and very extensively the works of Allen Kardec: "What is Spiritualism?" "The Book of the Spirits," "Heaven, Hell and Evangelism According to Spiritualism." In short, rich and poor, nobles and plebeians, are beginning to reflect upon the problem of the future state of the soul, and are seeking to acquire more knowledge upon the subject.

In 1895 I was on a business trip to Kieff. In the coach I found myself in company with an old acquaintance, Casimiro W., an old bachelor, a fervent Catholic and a great enemy of all who were incredulous as to the infallibility of the Pope; otherwise he is a good, charitable gentleman, well known at commercial centres for his honesty and loyalty. With his brother Julius, bachelor like himself, he was engaged in the department of agriculture in the government of Charcoso.

The brother died, and after the death of Julius, Casimiro rented his property and went to live in Odessa.

As I knew that the departed Julius was a Spiritualist, and that he owned a fine library in which the works of Allen Kardec were not lacking, and that he had received messages from spirits by means of spirit writing, I recurred to this subject, when Casimiro said to me:

"You know, my dear José, that the Catholic church prohibits its faithful from investigating Spiritualism or believing in presentiments or apparitions. The ancient curate of my village said that the apparitions were the works of the devil, and that a good Catholic should always carry with him a rosary or a medal of the holy Virgin of Berdiceso or of Ostra-Brama, to drive away the devils that continually pollute our atmosphere. It happened, however, on one occasion it was proven to me that these apparitions were not especially works of the devil, but our departed friends, who love us and who interest themselves in our welfare."

Here Casimiro relates how, in the spring of 1866, long after the death of his brother, he was obliged to take a journey, and one night was forced to lodge at a country tavern.

In the night he was aroused by his brother's apparition, who said :

"Arise, Casimiro, and save yourself from the assassins!" So saying the apparition vanished. Hesitating a moment in doubt, the spirit reappeared and repeated the warning with such earnestness that Casimiro arose and barely had time to dress himself when three assassins, armed with axes and knives, forced his door open as he sprang from the window and fled to an adjoining forest where he hid until he saw some passers-by to whom he told his adventure.

Casimiro's escape resulted in the capture of the bandits, who seemed to have kept the inn for the purpose of robbery. When brought before the judge they confessed their intention to kill and rob Casimiro.

Since that time Casimiro has not only read a large number of Spiritualistic books, but has translated many of them into Russian and Polish and had the translations published.

See our Book List on page 207.

Spirits Warn Rich Men.

Horace Greeley, the philanthropist, looking upon the suffering and want, in this land which he loved so well, sends a warning from the spirit world "to the millionaires of the United States of America," through William D. Bonney, a medium of Kansas City, Mo., dated Jan. 29, 1897.

Will you persist in accumulating vast hoards of wealth for your own selfish gratification, in the face of the fact that millions of your brothers and sisters are suffering for want of the necessities of life—not because of a famine, (as in India) but in a country where there is an abundance of everything to make life comfortable for all?

Your country is on the verge of a revolution compared to which all previous revolutions in the world's history will appear insignificant indeed. This will be brought about by a long-suffering people, after patience ceases to be a virtue with them.

You have accumulated wealth at the expense of the producers and you have left those who have produced the wealth in a condition wherein they cannot help themselves.

Beware! lest you deprive them longer of their God-given rights to life, liberty and the pursuit of happiness. They have the same rights upon this planet which you have.

Do your duty now, at this critical period; give the starving multitudes a chance to earn their bread by the sweat of their brow, and you may possibly prevent your country from experiencing this greatest of all calamities.

If you heed this warning now, you will do well; but if you do not, you will rue the day, and not only will you suffer in this life, but when you shake off the mortal coil and enter into the life beyond you will be compelled to suffer the agonizing torments of a guilty conscience, and hear nothing but the wailing and moaning of the millions who have suffered through the inhuman money-grabbing institutions which fill the coffers of the few at the expense of the many.

Those who have wealth have a terrible responsibility. To use it for the welfare of the race, for the spread of truth and liberty will bring joy here and hereafter! But let the selfish and misers beware! Their coming state will be worse than any orthodox hell.

The Spirit of Queen Elizabeth is reported to be manifesting considerable interest in affairs mundane, the chief point of attraction being Windsor Castle. It is declared that the burden of her complaint is the destruction of her work, the Catholic movement now on the tapis in the United Kingdom causing her great bitterness of spirit.

Mr. Earle's Slate-Writing.

Last week we only had space to give a brief news item in reference to Mr. Earle's meeting, reserving mention of the slate-writing for this issue of the JOURNAL.

The conditions were the same as those described in these columns the week previous, i. e., a committee of four skeptics was selected. On this occasion, however, Mr. Earle stated that as the committee of the previous meeting was composed of gentlemen, he would request the gentlemen who had volunteered as a committee to give way to the ladies. As they retired their places were speedily filled by ladies, but as one of them said she was a Spiritualist, Mr. Earle requested her to retire, and her place was filled by a skeptical lady.

Four pairs of slates were then passed around to the ladies, each one taking a pair, washing and examining them thoroughly; after which each closed her pair of slates and fastened them with a rubber band. All the slates were then put in one pile and the committee placed their hands upon them. Mr. Earle also placed one hand on top of the pile for a few minutes, then went to the front of the platform and gave some remarkable verbal tests, until the committee heard sounds among the slates.

At Mr. Earle's request they were then opened and every one of the 8 slates found to be filled with names and messages, which were generally recognized.

The messages were in many different styles and colors, though it is evident that many were dictated by spirits—who were yet unacquainted with the *modus operandi* of psychic writing—and was written by one of Mr. Earle's guides.

Two of the slates are on exhibition in the JOURNAL office. One commences with a message in French—which the medium could not read—signed, Sebastian Pinot.

The next message is also an answer to a mental question, and reads:

Dear Anna:—I will be with you on your journey. It will be a safe one.

LEON LEMON.

Skipping the next two messages, we come to one written in Scandinavian, and signed Einer Enderson.

Omitting the next three messages, we read:—

Mrs. Annie Fabey:—How happy it makes me to tell of my presence to-night, and that you will be successful in your suit. Your loving husband, HERMAN LEOPOLD FABEY.

Half a dozen more messages, answering mental questions asked by persons—generally skeptics—in the audience, filled this particular slate. Others were filled with signatures, with a few messages written in all the available space in the margin.

Mr. Earle contemplates a tour of the world, and we predict that if investigated by the London Psychical Research Society, some of its members will learn that "there are more things in heaven and earth than are dreamed of in their philosophy." He is such a wonderful medium that people flock to his seances everywhere.

The Most Infamous Thing on record is the union of the great powers of Europe, to "outrage every principle of humanity, ignore and trample down the public sentiment of Europe and inflict slow death upon the brave Cretans," as King George of Greece states it! All for greed and selfishness, do they uphold the Turkish oppressors, and argue "with shot and shell" on the poor Cretans, who are heroically struggling for freedom.

This Prediction is made by W. Marsan, director of the Westmount Astronomical Observatory, at Montreal, Canada, and by him sent to the JOURNAL for publication. He says "the divine sun, king of light, god of day and night, will drink in the Rhine and free Alsace-Lorraine by hurling the arms of the French Republic on Italy, and the strength of the British Empire, on New York and Washington, in order to celebrate, in the most becoming manner possible, the jubilee of Queen Victoria."

Neither of these events are at all likely to occur. In fact nothing seems more unlikely now.

A Spirit Home is graphically described, in a pamphlet, by M. E. Taylor, a medium of Summerland, Cal. It was prompted by Star Illa (or Heart of Light) a daughter of Dr. and Mrs. Brown, and is dedicated to her parents. It is beautifully written and is intensely interesting. We may perhaps be allowed to reproduce it in the JOURNAL at some future time.

Rays of Truth is the title of a new Spiritualist monthly, published at \$1.00 a year, by Ray L. Bernier, Oakland, Cal. The initial number came to our desk on March 23, and contains 75 pages of reading matter.

The Banner of Light has a new editor—Harrison D. Barrett, president of the National Spiritualists' Association. We congratulate both the *Banner* and our friend BARRETT upon the consummation of this much-to-be-desired arrangement. Brother Barrett is not only a gentleman and a scholar, but a sound Spiritualist, a deep thinker, an able writer, an eloquent speaker and a good organizer.

Under his editorial management the *Banner* will, doubtless, prosper more than ever, and be a great power for good in the time of upbuilding, now just upon us, which has been announced by the spirit world. The *Banner* on the coast of the Atlantic Ocean, and the JOURNAL at the Golden Gate to the Pacific Ocean, the two oldest, with all the younger Spiritualist periodicals in the intermediate localities should (and we hope will) work together harmoniously in this grand design, and at the dawn of the Jubilee year of Modern Spiritualism be found in line, nobly battling for the truths of the spiritual philosophy, freedom from the errors of the dead past; and for the uplifting of humanity to that plane where it may co-operate with the spirit world in their designs for the ushering in of the golden Era of peace, prosperity and happiness which shall be a blessing to all nations, people and tongues, unto "earth's remotest bound."

Gen. Cassius M. Clay, our former Minister to Russia, who was the lion of the anti-slavery battle in Kentucky, says in sending for Prof. Buchanan's book on "Primitive Christianity:" "I am always glad to hear from one who has proved himself the most profound thinker of our times. Such writers must wait for full fame."

Found by a Dream.—Miss Gertie Tressler, of Knoxville, Iowa, had a dream that so impressed itself upon her mind that she followed the instructions the next day, and in the rear of the yard found buried under a tree a tin can containing \$600. She says she had dreamed of the money before, but her visions were not clear enough to enable her to locate it. The family is at a loss to know how the money came in the yard, and the only explanation the young woman will hazard on the subject is that it was placed there by an uncle now dead.

Persecution has set in. In Massachusetts the doctors are trying to legislate the healers out of existence. In California they are preparing to do the same thing. In Michigan they are endeavoring to accomplish the same ends. In Chicago they are trying to crush the mediums by a prohibitive license of \$200. In Arizona they demand \$50 for the same object. The doctors and clergy are everywhere trying to wage a war of extermination against Spiritualists, and to aid them they want Constitutional Amendments to admit "God" and "Sunday laws" into the fundamental laws of the land, to enable them to crush out liberal thought, and bolster up their sinking craft.

With a philosophy so grand, so sublime, so comforting—let us put *energy* into our lives. Let our friends, as well as our enemies know that we exist and can and will defend ourselves and demand our rights. To stand by one another—united heart and soul—will *command respect*, and guarantee our rights.

Let us ignore both preachers and priests at funeral and marriage ceremonies; be independent of them all; to employ one another, support, defend and truly love one another, is our plain duty, as well as our only hope! Who will pledge themselves, at this Anniversary season, to do this? Our friends, both here, and "over there" demand this of every true Spiritualist. "United we stand; divided we fall."

Bishop Garrison resumed his seances at 613 Eddy street, San Francisco, last Thursday evening. There was a select company present, and the physical manifestations were excellent. The guitar was played by spirit hands, as an accompaniment to the singing, while all hands were joined in the circle (including the medium's hands). Messages were written on the slates, spirit voices were heard, illuminated stars appeared in all directions; arms and hands were materialized, articles carried from one to another and clothing unfastened, while tables danced in high glee. It was a very enjoyable seance. The editor and his wife were among the honored guests.

A Bequest of about \$3000 was made by the late Mrs. Mary Parker, of London, England, to a society of Spiritualists, in order to help purchase a building in which to hold its meet-

ings. The Will was disputed by her brother with whom she was not friendly, but the court decided in favor of the Society. How much better to bequeath to help the Cause, than to squander upon those unfriendly to it, that for which we are but stewards, when we leave this material state.

An Outrage.—Mrs. Jennie Darrell, now in Los Angeles, had quite an experience in Bisbee, Arizona, recently. Although an ordained Spiritual lecturer, she was arrested and fined \$50 for holding a meeting at which an admission fee was charged, without first procuring a license. Rather than go to jail, she paid the fine. Then the authorities issued a warrant for her arrest for being a clairvoyant, which is a heinous crime under the laws of Arizona. Learning of this warrant, Mrs. Darrell quietly walked out of the town during the night and made her escape from the territory renowned for its religious bigots and alkali deserts.—*The Medium.*

Such an outrage would be impossible, if Spiritualists were organized! They could command the attention of the law makers, judges and juries, and compel them to mete out justice to mediums, speakers and seers. Let us all unite and demand our rights!

The Reviewer.

Life in the Stone Age, or the Story of Atharael the Al-Aryan. Given through the mediumship of U. G. Figley. For sale at this office. 91 pages. Price 30 cts.

This book was first given by automatic writing, in strange hieroglyphic characters, but some months later another spirit translated them in the same manner, i. e., through automatic writing. It is one of the most remarkable narratives we have yet seen.

It goes back to the origin of things, giving wonderfully logical accounts thereof. For instance, the various forms of religious worship, the unexplained mystery of the pyramids, etc.

According to the narrative, the writer lived in the land of Al-Arya (which, from his description of its sinking and its geography, must have been in Atlantis), so long ago that he computes the time by tens of thousands of years. He dwelt in a country which his tribe called Tipke-Doran, near the lake of El Zam, on the banks of the Igro, a river which flowed from the Lakoto mountains.

His adventures in those savage times and his war experiences are extremely thrilling, but to us the religion of this people is the most interesting part of the book. In times of war and other trouble they built a bonfire to Dolo, the guardian spirit of the tribe, and as it smoldered low a circle was formed around it by the priests and sensitives of the tribe,

and as it grew darker, a luminous disc, some 25 feet in diameter, formed over the embers, which gradually assumed the face of Dolo. Then they would attempt to worship him as the Infinite, but he forbade it, saying that he was only the mouth-piece for legions of their spirit friends.

On such occasions many were entranced and the controlling spirit thus gave greetings to his or her friends in the form.

Dolo told them how to apply the psychic or Od force, by forming great circles, in such a manner as to move ponderous bodies at will.

It will be remembered that science has never been able to explain how those ponderous rocks, some weighing over 700 tons, were moved from the distant quarries to construct the pyramids of Egypt, but as it is proven that Egypt borrowed her wisdom from Atlantis, it would seem that this knowledge of psychic force would solve both the mystery and the origin of the pyramids. The custom of constructing them spread from Atlantis to Egypt by one route, and to Mexico by another, when all these countries were connected by land.

The book is full of strange psychic phenomena and weird mysteries that make one feel as if in another world.

Mr. Figley, the medium through whom the book was written, lives in a rural town, and was only 22 years of age at the time, yet every page bears evidence of the expressions of some ancient sage, particularly in the condemnation of carnality and all worldliness. This fact alone is evidence to a thinking mind that the work was not evolved from the medium's brain.

Astrology.—Seven easy lessons, by J. B. Sullivan. 62 pp. 25 cents. For sale at this office.

This pamphlet contains the fundamental rules of this science, in "seven easy lessons." It is intended to assist those desirous of a knowledge of the practical workings of astrology, who may not want to search through the larger works, and perhaps become confounded by the wordy matter they contain.

Interest in astrology is daily increasing. To it we are indebted for mathematics and astronomy, and its interest may be traced among the Arts in many directions. It is a key to the never changing laws which govern the world and its inhabitants.

The April number of the *Atlantic Monthly* contains more than the usual quantity of purely literary matter, which always distinguishes it; and it has several articles also of timeliness and practical interest. The leading article is on "Dominant Forces in the West," by Mr. Frederick J. Turner, of Wisconsin, one of the most competent students of western civilization.

The Season for April, is unusually interesting to ladies. The Easter costumes are beautifully illustrated, and of rich and very tasteful designs. Yearly subscriptions, \$3.50.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Col. Tobias lectured in National City, Cal., last Sunday on "Spiritualism as Taught in the Bible."

Mrs. R. Cowell and Mrs. Ladd-Finican supplied the platform of the Union Spiritual Society at Oakland last Sunday.

Mrs. R. S. Lillie gave a fine inspirational lecture last Sunday at Scottish Hall, San Francisco, on "The Searchlight of the Spirit."

Prof. J. S. Loveland gave a lecture at Loring Hall, Oakland, Cal., last Sunday afternoon, and at Fraternal Hall in the evening.

Mrs. Griffin of 429½ Grove street, held a highly interesting parlor meeting on last Thursday night, where independent tests were very satisfactory to all present.

The Childrens' Lyceum held interesting Anniversary exercises last Sunday morning, at 909 Market St., San Francisco. Mr. and Mrs. Lillie, Mrs. Griffin, Mrs. Steers, Prof. and Madam Young were represented among the talent.

Efforts are being made to amalgamate all the Spiritualist Societies in London, England, into one organization—so as to be strong enough to defend its rights. This is the right thing to do, not only in London but in every other locality on earth.

Mrs. S. L. Slocum, president of the First Spiritual Ladies' Aid Society, of San Francisco, Cal., entertained the officers with a most enjoyable luncheon at her residence, 337 Guerrero street, on March 17. The afternoon was spent very pleasantly in discussing the philosophy and phenomena of Spiritualism and matters pertaining to the good of the society. Our ex-president, Mrs. D. N. Place, was also present.—M. NEVILL, Sec.

Last Sunday evening Prof. Fred Evans gave one of the most wonderful and convincing seances ever witnessed in slate-writing, clairvoyance and clairaudience, at Golden Gate Hall, San Francisco, the essential details of which will be given in the JOURNAL next week. His introductory lecture was eloquent, philosophical, profound. The conditions for slate-writing were such as to forestall all former objections of skeptics.

The First Spiritualist Church, which holds a meeting every Saturday evening, and at 10 a. m., 2 p. m. and 8 p. m., Sundays, in the Templar hall, corner Market and 6th street, has, as mediums, Mrs. Henderson, Mrs. Dunham, Mrs. Johnstone, Mrs. Keyan, and others to illustrate the phenomena, while on Sunday evenings, espe-

cially, the congregation have both Bible lessons and harmonious discussions upon the teachings of the philosophy of Spiritualism.

The First Spiritualist Society of National City, Cal., on March 16, elected the following officers for the ensuing term: A. M. Hitchcock, president; Miss Lena Dimock, vice-president; T. C. Kelly, secretary; S. E. Harris, treasurer; P. T. Griffith, Mrs. Dr. Longshore, Mrs. S. E. Harris, Mrs. A. M. Hitchcock and Mrs. J. Mullen, trustees. Arrangements are being made to have a special meeting, at which Mrs. Maude L. Freitag will give her famous ballot tests.

The 49th Anniversary services, under the auspices of the California State Spiritualists' Association, at Scottish Hall, 105 Larkin St., April 1st, are to be: At 10 a. m., opening address by President Thos. G. Newman; lecture by Prof. J. S. Loveland, followed by prominent speakers and test mediums. At 2 p. m., lecture by Mrs. E. L. Watson; speeches and tests by mediums. At 7:30 p. m., lecture by Mrs. R. S. Lillie messages by Edward K. Earle. Closing address by Mr. Charles Dawbarn. Good music at each session. As this week's JOURNAL is printed before these meetings were held, the report must be deferred to next week.

The People's Spiritual Society held their usual weekly meeting on Wednesday night at Scottish Hall, 111 Larkin street, when Mrs. Lillie eloquently dealt with a number of questions, including, "What is Man's Highest Aspiration?" The lecturer drew instructive comparisons between the influence of highly refined conditions and the poverty-stricken lot of the masses, ground down as they are through suffering from the want of proper opportunities to better themselves, and pointed out how impossible it is for the spiritual nature of man to develop and unfold, or encourage others to advance in the scale of being, amidst surroundings created by the present selfish social system that is keeping the majority of mankind submerged. After Mrs. Irene Smith spoke briefly upon the same question, tests were afforded by Mrs. Robinson and Mrs. Griffin. Mrs. Winters supplied the music. On the 31st, being the date of the Anniversary of the advent of Modern Spiritualism in America, the program is to be unusually attractive in honor of the event.

Los Angeles Notes.

The program for the celebration of the 49th Anniversary (on Sunday the 28th) was arranged, it being understood that there is to be no union celebration on the 31st. It so happens that the regular weekly reception given by Mrs. Longley occurs on Wednesday evening, and doubtless the attendance will be more than usually large, as Mr. and Mrs. Longley and their spirit friends will naturally have due regard for the Anniversary.

On Thursday evening the ladies of

the Ladies' Independent Aid Society, will give their first entertainment—a concert and ball in Illinois Hall. Thereafter they will have a social every Thursday evening at the hall of the Friday Morning Club, 330 Broadway, mediums from all societies being invited to take part. As the membership is to embrace Spiritualists from all the organizations in the city, it is expected to be quite large. They are waiting for its increase before electing permanent officers. There are now forty names on the rolls.

At present all the Spiritualist societies in the city are in a flourishing condition and as harmonious as Spiritualists usually are.

W. N. SLOCUM.

Mrs. Stanton and her colleagues have written a collection of commentaries and criticisms on certain Scriptural passages involving the status of womankind, and called it "The Woman's Bible." It commences with this exordium:

The Bible teaches that woman brought sin and death into the world, that she precipitated the fall of the race, that she was arraigned before the judgment seat of Heaven, tried, condemned and sentenced. Marriage for her was to be a condition of bondage, maternity a period of suffering and anguish, and in silence and subjection, she was to play the role of a dependent on man's bounty for all her material wants, and for all the information she might desire on the vital questions of the hour, she was commanded to ask her husband at home.

Those who have the divine insight to translate, transpose and transfigure this mournful object of pity into an exalted, dignified personage, worthy of our worship as the mother of the race, are to be congratulated as having a share of the occult mystic power of the eastern Mahatmas.

Texas is to have a State Association. A convention is to be called in the near future to complete the organization. That is just the correct thing to do. Organization is our only hope for self-defense, as well as for energetic, systematic and effectual work in spreading the grand philosophy committed to our fostering care.

One Dollar will make you a contributing member of the National Association. At least 1000 Spiritualists should celebrate this Anniversary by sending that dollar to Francis B. Woodbury, 600 Pa. avenue S. E., Washington, D. C., for missionary work by the National Association.

A new drama based on Spiritualism, written by James R. Garey, entitled "Edna Dean," will be brought out in New York City.



Letter From Utica, N. Y.

To THE EDITOR:

Having just been looking at portraits of friends published in "Workers in the Vineyard," I feel impressed to send a few words of greeting to them through the JOURNAL.

I now look out on a busy street in the thriving city of Utica, N. Y., and can see from the windows the lofty spires of three churches. No temple or hall where spiritual meetings are held, however, can be found in this city of 50,000 inhabitants. There used to be a large society here and a paper called the *Olive Branch*, but a few black sheep in the fold caused disintegration, and the prominent leaders have passed to the other side of life. Several private circles are held here in the city, and scattered around are many who know of spirit return, but no organization.

It has been a long time since I have had the privilege of listening to a good trance speaker or a medium, as I have been visiting in country towns where the very word Spiritualism is tabooed. Many whom I have been among are strict Presbyterians or Baptists, and have no liberal ideas on any subject. I have had many a conversation in which I defended my belief, explained the philosophy and set folks to thinking.

When visiting in the western part of the state I was within a few miles of the former home of the Fox sisters, where Spiritualism had its birth. A large sign telling of the history is now on the house and can be seen from the cars. Mormon Hill, where Joseph Smith started Mormonism, was only five miles distant, and in former years I rode past both places many times.

It is with pleasure that I read of the good work still progressing on the Pacific Coast and throughout the country. I am gaining steadily in health, and hope soon to take up the work again in the vineyard. I hope to be able to attend some of the eastern camp meetings this summer, and will then have something of interest to send the JOURNAL.

LIDA B. BROWNE.

Transition is Birth.

To THE EDITOR:

Astronomy is the science of life and death, of worlds and souls. Nothing is so beneficent as death understood: the history of the planet's progress shows that death has been, at every single step, the condition of growth and of advancing life. The lower types of organic life must die and disintegrate before we can have the higher stages. Thus all along, it is life, new life, larger life, grander life, born not of decay and death. Do we

not also see how, instead of being a terror and a calamity, it is really the last, highest, best, sweetest, crowning gift of God? There is only a separation and that for a little while. When the world learns how to obey the natural laws of this, our human life, and knows the fact of continued existence, death will then be recognized as a benignant spirit, the messenger of the excellent creative power, a friend, not feared, but welcomed as opening to us the golden gate of a life of greatness and splendor.

We humble travelers from the celestial worlds to the lands of heaven, look at death as the finest, greatest and noblest kind of birth from the most wise, most just and most loving eternal ordainer—and we shall all when we know how to detach ourselves from certain ways of looking at death, from certain selfish views, be able to see the divineness of it. Birth and life, work and enjoyment, death and resurrection—such is the law in the terrestrial life, as well as in the universal and external creation; for inferior lives and superior existences form a single unity. Death comes and touches us, and then we realize that we are citizens of heaven.

WILFRID MARSAN.

Director of Westmount Astronomical Observatory, Mt. Royal, Montreal.

Mrs. R. S. Lillie.

To THE EDITOR:

I wish to present the following to the public through your *truly spiritual* paper.

Mrs. and Mr. Lillie came to Santa Barbara, this state, in the early part of the winter and spent two months in that little, yet beautiful charmed city, as constant laborers in the spiritual field every Sunday during those two months, and from a spiritual-literary standpoint, no medium that I have heard excels Mrs. Lillie as an inspirational speaker and clear delineator of our glorious philosophy, and every person with whom I conversed, who listened to her lectures while there, and had grasped the soul principle of Spiritualism, entertained like views and estimates of her work with myself.

Then the accompaniment of that soul of sweet music and song, her husband, proved an aeolian attachment of charming attraction to their two-fold work.

Heaven bless them in their labor of education and love.

M. E. TAYLOR.
Summerland, Cal., March 20, 1897.

San Diego News Items.

The First Spiritual Society has taken the lead in making preparations for the celebration of the 49th anniversary of Modern Spiritualism on the 31st instant. Invitations have been sent to the other societies and prominent mediums to be present and take part. Services will begin at 10 a. m., and last all day and evening till 10 p. m. The exercises will be musical and literary. Mrs. Freitag,

Ben Barney, Col. J. L. Dryden, and Mrs. Morrill will be among the mediums and speakers. The evening's entertainment will close with a dance.

Mrs. Freitag is giving exhibitions of independent slate-writing to crowded houses every Sunday evening in Lafayette Hall. This is a new phase for her, recently developed, and her tests are very satisfactory.

Ben Barney is out with several prophecies of local interest, the fulfillment of which are eagerly watched here. He has large audiences in G. A. R. hall Sunday evenings.

Miss Kate Lampman has returned from Los Angeles, and is practicing her mediumship.

Dr. Cannon is here advocating Kosheranity, and has received a "roast" from the papers.

Prof. J. B. Early is giving hypnotic exhibitions here, but I have not yet seen his work.

ALPHA.

Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Died at his home in Etna, Fillmore County, Minn., Dec. 11, 1896, J. L. Michener, aged 77 years. He was one of the very first to embrace Spiritualism and has always taken the JOURNAL.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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A sixteen page weekly illustrated paper devoted to Spiritualism, Hypnotism and other occult subjects. Price \$1.00 per year. Single copies 5 cents. Address

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Lyceum Lessons.

Suggested by Brother Joseph, as Used at
National Avenue, San Diego.

LESSON 12.

QUES.—In the last lesson we were told that all our natural inclinations should be under the control of reason. Please tell us if man has any other controlling power within him?

Ans.—Yes; but comparatively few persons have become acquainted with that fact.

Q.—What is that other control?

A.—Various names have been applied to it. Some call it the light of life, the inner man, celestial man, intuition, the Christ, or Truth in us. Jesus called it "the kingdom of God within you;" Matthew Arnold called it "that something in man which eternally makes for righteousness."

Q.—Wherein does it differ from reason?

A.—Reason, when not influenced by this sixth sense in man, (for some call it by that name) always regulates our conduct from the basis of sense testimony.

Q.—What do you mean by sense testimony?

A.—A judgment formed according to the appearance of things—a conclusion come to by what we see and feel. In the other case, it is a judgment formed by the light of spirit in the soul, which prompts a man to act by what he sees spiritually. When that power moves us, none of the senses are allowed to control us. This point can be well illustrated by a reference to the many incidents related in the 11th chapter of Hebrews, particularly that of Moses, beginning at the 24th verse.

The New York Tribune catches the *Interior* of Chicago in "an astonishing blunder, when it says that no hospital in the United States was built except by those who believe in the deity of the Lord Jesus Christ," and cites the Mount Sinai Hospital of New York. Our neighbor need not to have gone to New York to correct the blunder, for one of the noblest, most extensive and best equipped hospitals in the city of Chicago is the Michael Reese Hospital, built by a Jew and managed by a Jew in the interest of humanity.—*New Unity*.

Primitive Christianity; Vol. 1, contains the lost Lives of Jesus Christ and the Apostles, and the authentic gospel of St. John, with engravings of St. John, St. Peter and John the Baptist, by Prof. Joseph Rodes Buchanan, San Jose, Cal. Large octavo, 314 pages. Published by the author, and for sale at this office. Price \$2.

YOUR character sketch and Soul powers revealed, with suggestions pointing the way to success—also a copy of "THE LAW OF LIFE." Send date of birth and 25c. (silver or 1c. stamps,) to URIEL BUCHANAN, 34 Walton Place, Chicago, Ill.

MASLOTH, THE OLD ASTROLOGER,

Reads your character to the very life; forecasts events and gives advice relating to property, legacies, partnerships, business ventures, marriage, children, inventions, profession, employment, promotion, journeys, friends, enemies, etc.

For an abridged delineation, covering about four closely written pages of large-sized note paper, with forecast for ensuing two years—\$1.00.

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Each and every reading will be accompanied with a *Horoscope* or Figure of Nativity, showing the planetary positions at the date of birth.

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Der Fuehrer (The Guide.)

New German Periodical for Psychological and spiritual Life.

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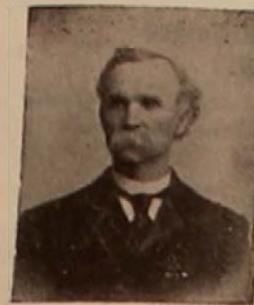


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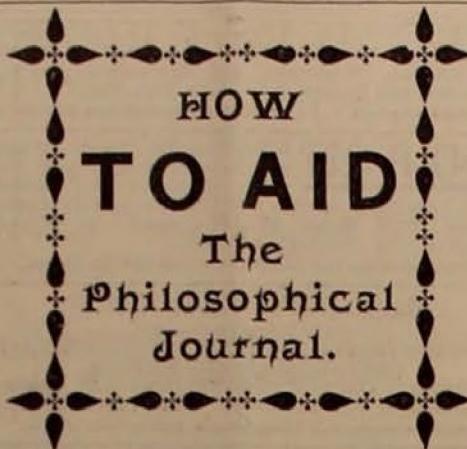
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